

285 intervals twigs cross these which are bent down the sides of the scoop
412 to the handle, where all the loose ends are bound together. While the specimen at hand has a thong drawing the tip toward the handle, it is probable that this was intended to hold the beater in shape only until the green twigs dried.

Garof's records that beside mescal, juniper berries were eaten.¹
222 Piston nuts, which ripen in October, are parched and ground (without
252 removing the shells); the ground meat is spread on bread. The nuts may also be ground without parching and stirred into boiling water to make a thin gruel.

[285]
[412]

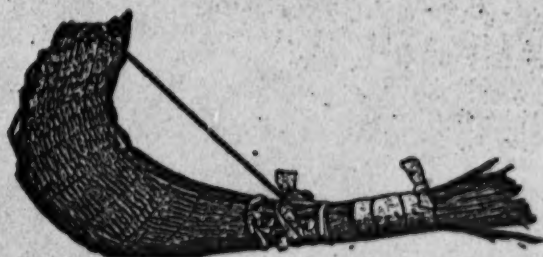


Fig. 3 (50.2-1575). A Seed Beater.

263
[222]

Wild bees hive in dead logs and the flower stalks of dead mescal. Parties of children go out, picnic fashion, to gather the stalks, split them, and collect the honey. Rock salt (106') is collected from a cave in the cliff on the south side of the Colorado, where there are stalactites of it. This is ground. Much less than we are accustomed to is used.

[917]

HUNTING

224

[262]

Hunting is a man's second occupation, for he relies mainly on his field products. Flesh is part of the dietary the year around, but particularly during the fall and winter when they reside on the plateau. Antelope, mountain sheep, and deer are said to abound in the order named, while cotton-tails, jack-rabbits, and squirrels are plentiful. Hunting in the gorges of the Grand Canyon is really a hazardous enterprise. One instance was recorded of a wounded ram charging his pursuer and killing him from a narrow ledge. Yet killings are sometimes tame affairs: one man standing at the door of his house shot a mountain sheep but a hundred meters away. They frequently descend the canyon close to the village.

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butcher knife in the other and strikes indifferently at the squash, turning it around and at different angles the while. In a few moments chips, as it were, begin to fall into the cooking pot, and after the exterior is cut and hacked in every direction the cook begins to slice it into the pot. When well cooked, it is eaten without any other improvement than a little salt. [263]

Corn and beans are plentiful with them, and both are as delicious and tender as any I have ever tasted elsewhere.

Mescal is one of their chief foods. It is made by them exactly as the Wallapais make it. That fibrous portion of the plant that cannot be treated in this manner is boiled, and the drink therefrom, when fresh, is a sickish-sweet liquid, that, however, might soon become agreeable. This liquid is of a dark brown color, and when boiled for a long time becomes a species of thin molasses. [272]

The Havasupais know no process of fermentation so far as I have been able to learn, and the elders of the people long objected to the coming of the white man because one of the bad things he brought to the Indian was whiskey and other intoxicants. 273

Quail and ducks abound in various parts of the Havasu Canyon region. Even to this day many of the latter are shot, for sale to the white man, with the arrow instead of the gun. The Havasupais claim that the arrow is far less liable to scare away the flock than is the loud report of a gun, so they keep up their practice with the antiquated bow and arrow, and some of them show wonderful skill in their use. I have often placed a ten-cent piece in a notched stick and enjoyed watching the young men as they fired their arrows at it at a distance 136 223 411

88/ a few tasks for her mother, she retires to this bed, sitting or lying on it
343 most of the time during four days and nights. The rocks stay hot overnight
and are reheated each morning. At her mother's bidding, a girl rises frequently during the day to carry wood or water, or to do some other work so that she will not become a lazy wife.

88/ In former times, an old woman, often a girl's grandmother, sat beside
her throughout the night singing and talking to keep the girl awake. "Don't be
887 lazy," the old woman admonished. "When you marry, work hard and be a
469 good wife and mother." At present, a girl is permitted to sleep part of the night.

Taboos

88/ During this and subsequent menstrual periods, a girl refrains from eating
262 meat, which would cause her face to wrinkle and her teeth to wear out
[263] prematurely. Although Spier (1936, 338) states that salt is not taboo, present informants say it must be used very sparingly. Otherwise, a girl while menstruating may eat much the same as usual, except that soft foods and liquids are preferable for her, and she should eat small amounts. Some foods considered appropriate in former times were corn mush, *alié* (unidentified) mush, black sunflower seed paste, opuntia pears, and dried soapweed pears.

88/ Scratching with the finger nails would leave a network of scars on
[237] the skin, so girls formerly used a deer tibia painted with red, black, and
[531] white designs, said to be without significance. Or she might make use of any stick close at hand. At the present time, sticks appear to be used exclusively. These are undecorated. In 1951, a Havasupai girl, while visiting an abandoned storage cist with this investigator, found a stick tucked into a crack under an overhanging rock. The stick, identified without prompting as a puberty scratching stick, was about 8 in. long, 1/2 in. wide, and 1/4 in. thick. It was undecorated and unsmoothed except for one slightly rounded end which probably had been abraded with a stone. The only stick observed in use, however, was any one which happened to be at hand.

[833] Sexual intercourse is prohibited during menstruation. As one informant phrased it, if this taboo is broken "you will be pregnant right there."
[442] Infraction would result in this penalty for either premarital or postmarital
[841] intercourse during menstruation, and for intercourse during the menstrual flow following childbirth.

[856] If a girl at puberty is thin, a fat woman "stands on the girl's back" so
[826] she too will become attractively plump. In practice, a fat woman places one foot on a girl's back, exerting but little pressure. In one instance a girl's father is known to have performed this role.

843 of diarrhea, other illness, or death. While coyote skins were used as part
925 of a dance costume, they were kept where children could not approach or
touch them. Only people without children kept such skins in their houses.
[187] "The coyote is like the medicine man--a dangerous personage. If you hear
a coyote howl near your camp, it means someone in your family will die
soon."

843 Other foods as well as certain acts are prohibited or proscribed for
262 one or both parents during the prenatal and postnatal periods.

If an expectant mother ate too many nuts (originally pinyons) her baby
would become so fat that birth would be difficult. Stealing food would cause
a baby to be born with a tooth already cut.

All meat is taboo to the mother for about 10 days after birth, or until
the postnatal flow of blood has ceased.

843 Both parents, but especially the mother, during pregnancy should avoid
looking at any human, animal, inanimate object, or picture that is mis-
shapen, grotesque, or in any way different from normal, as this could
cause the baby to have the same deformity. Modern interpretation discour-
ages an expectant mother from attending movies or reading comics to avoid
seeing "something awful." Danger to the baby is intensified if the mother
laughs at any strange sight she sees. She should glance away quickly and
forget it.

There are no restrictions on a man's use of specific tools, but he must
be careful in killing game not to break the legs, nor should he cut off the
legs of any animal lest his child be born a cripple. If a man kills a snake
or a lizard, his child may be a cripple or it may be weak, allow its head,
arms, and legs to hang limply, and be unable to walk. (At no time should
any person step on or over a snake or its tracks, as this may cause paraly-
sis. However, it is permissible to kill a snake, with the above exception
pertaining to pregnancy.)

843 Formerly women ate little or no salt before birth or afterward until a
263 baby stopped nursing. Too much salt eaten before birth would cause sores
in the baby's mouth, or afterward, would dry up the mother's milk. Salt
eaten before birth might also cause the mother's feet or the baby itself to
swell. Now women eat salt after birth if their baby is bottle fed. Little or
[826] no salt is fed to babies, as it might cause sore mouth or diarrhea. Salt
may also cause a woman's face to wrinkle prematurely.

[846] After the birth of her child, a woman drinks soup to bring milk and to
keep the supply constant. Formerly this was a thin corn gruel.

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343 plaster. Marks were made on each seal so that the owner could readily identify it. These high storage chambers always kept the Indians' food supply safe from the floods that rushed down the canyon at times. The summer climate in Cataract Canyon is very hot. The rock walls absorb the heat of the sun during the day and only a part of this stored heat is radiated during the night.

252 Most of the tribe live much of the time out-of-doors. The cooking is done over an open fire and the other household work is performed under trees and brush shelters. In winter the sun lingers only six or seven hours between the cliffs, imparting but little heat, and the nights and mornings are very cold. Because of this and lack of fuel, most of the tribe leave the canyon during the winter months and live on the plateau around the head of Toposkya Trail on the east. Here there is plenty of pine wood for fuel and good grazing for the horses. On the plateau, the house is a sort of heap of logs and earth, more solid in construction than in the canyon.

264 In the summer most of the cooking is done out-of-doors and the meals are served there also. The cooking pots and pans, baskets of fruit, trays of bread, water bottles, and coffee pot are placed together on the ground. A large vessel containing ground rock salt always stands nearby, but very little is used, and practically none at all in the process of preparing food. The family groups sit about these, sitting on the ground or on boxes within easy reach of the main dish of the meal. Sometimes plates and spoons are used, but usually pieces of meat and vegetables are fished from the stews with the fingers, twigs, or knives, while mash is scooped up with chunks of bread. Generally the women and children eat with the men, but when they are visiting male relatives or friends they usually wait until the men are through.

252 Cooking utensils are of the simplest kind—cheap tin kettles, lard cans, and tin buckets. Some characteristic Indian utensils are still in use. A shallow basket woven of willow splints, lined with a coating which may be red clay, stewed peaches or other sticky substance, is used for roasting pison nuts and corn. Hot coals are put in the baskets and shaken around until the nuts or corn are roasted.

127 The conical shoulder-hung basket is still in use for gathering vegetables and fruit. The metate stone for grinding wheat, corn, acorns, and pison nuts is extensively used. The metate is a flat slab of hard stone (the mano) held in the hands. When not in use the metate is turned upside down with one edge resting on the mano to keep it off the ground. A brush made of mesquite leaf fibre is used for cleaning the metate. Stone mortars, and pestles, are used for pounding dried meat, pison nuts and corn, also.

177 The Havasupai have adopted the white man's mode of dress. The men wear overalls or corduroy trousers, blue cotton shirts, jumpers, large cowboy hats, and boots or shoes. Their hair is cut short. The women wear long, wide-skirted dresses, which they make themselves, of calico and print in the brightest colors obtainable. Ten yards is the usual amount of material required to make a dress. The hair hangs down in long bangs over the forehead so it almost obscures the eyes. It is cut shoulder length in back. Their hair dressing is about the only thing distinctly Indian unless it is the brightly-colored handkerchief tied loosely about the shoulders. Shoes are of American manufacture, a high top, low heel lace shoe for the older women and oxfords for the girls and young women. Moccasins are sometimes worn by the older men and women. During the warm weather the women and children go barefoot around camp.

291 Formerly both men and women wore moccasins. The man's moccasin consisted of two pieces. The sole was made of the thickest part

12: Cushing E-S (1981) 1982
NT16 Plateau Yuman NT14
Havasupai

262 are all eaten raw, or dried, and prepared
252 for food by stewing. Squashes are either
boiled or roasted, the latter most skill-
fully, the seeds being carefully pre-
served, dried, and made into food, much
the same as the sunflower seeds.

263 A remarkable and at first unpleasant
characteristic of all these foods is the
absence of salt from them. Sometimes
the corn preparations are sweetened by
chewing and fermentation. The some-
what sweet fruit of the datila, or Span-
ish bayonet, is rendered sweeter by a
[251] like process, the pulp thus formed being
spread out on large, closely-woven splint
screens, and dried in sheets, often sev-
eral feet in extent, though less than half
an inch in thickness. The mescal of the

252 more southern tribes, the ak-na of the
Zuñi, is prepared in its greatest perfec-
tion by the Ha-ra-su-pai from the heart
and inner leaves of the agave, or centu-
ry plant. It is gathered by the women
in great quantities throughout the gorges
and upon the terraces of the cañon, and

[482] transported in large baskets, strapped
across their foreheads, to the gravelly
beds of dry streams. Pits being dug in
the gravel and fuel collected by the
men, huge fires are built in the excava-
tions, and kept burning for several hours.
The embers are then drawn forth, the
pits lined with leaves and grasses, and
the agave thrown in, a layer like the
lining then being added, and the heated
gravel and embers heaped above. These
[527] burnings are occasions of great festivity
and merry-making. When taken out,
the agave is easily made into pulp, and
dried, either on the flat rock surfaces or
as is the fruit of the datila.

224 It is a remarkable fact that the Ha-
262 ra-su-pai, possessing neither cattle nor
sheep, are almost exclusively vegetari-
ans during the summer months. With
the beginning of winter, however, the
tribe, almost as a unit, repairs to the
surrounding plains, where they subsist
262 chiefly on the flesh of the game they
kill. This is made ready for consump-

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